



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

backed by the money changers. It requires little imagination to foresee that the inevitable end of the mandatory "tutelage" must be servitude. It is not good faith to continue traffic in arms and to deny both it and military training to the natives of Africa. It is not good faith for five nations to preach equality of states and to assume control of all the rest. It is not good faith, it may be repeated, to promise reduction of national armaments with no thought of reducing, say, the British Navy. It is not good faith to refuse to accept the promise of a nation to abstain from war and to accept that nation's promise to go to war. It is not good faith to lay foundations for a world order buttressed upon the theory that the way to overcome war is by war. It is not good faith, having obtained everything they desire, for the nations to ask the United States to keep up a great military machine for their protection around the globe. It is not good faith to give legislative, judicial, and executive authority to any one all-controlling body such as this League, granting to it the promise to "take any action that may be deemed wise and effectual to safeguard the peace of the nations." It is not good faith to set up such a League "to achieve international peace," founding it upon no international law and to fail to provide any means for its popular control or judicial check. It is not good faith to set up such a League, controlled by the mighty and organized for the perpetuation of the control of the physically weak by the physically strong. That the small states are willing to submit to such an arrangement writes one of the dark chapters in international sycophancy and cowardice.

Thus run the criticisms which the friends of the proposed League must meet and answer if they are to win the support necessary for its success.

PRACTICAL-MINDED FRANCE

As to the League of Nations, France is willing to be shown. This is characteristic of her people. The French worship intelligence and hate cant. They have a profound dislike of mere sentimentalism; they adore the syllogism. They have a keener sense of fact and reality than we. In private conversation they reveal their grave doubts of the practicability of the League of Nations. That doubt is now a matter of world knowledge. They are willing to try out anything, if only their common sense in the meantime be satisfied. They know that the League of Nations cannot operate, if it is to operate, for a long time, perhaps for years. In the meantime there is the menace from the east threatening France more than any

other nation. She has felt the need of a more immediate and tangible guarantee. She has given voice to this feeling, hence the agreement of Mr. Wilson and Great Britain to furnish that guarantee. The guarantee if ratified by our Senate will remain in force until such time as the League of Nations may itself be that guarantee. This is good business for France. Our personal opinion is that she is entitled to that support. The world is familiar with the price that France has paid for the victory. The United States Senate should ratify the proposed guarantee for a limited period.

LEST WE FORGET

As we think "On Fame's eternal camping ground," on the beautiful cemeteries in France—the one at Romagne ultimately to contain 30,000 American boys—as we think of the 285,000 of ours who have shed their blood over there, the 77,000 dead, and as we think of the glory of it, of those little corners of France that are forever America, the triumph and glory and pomp and pageantry of it all, we would note the words of Congressman Yates speaking at an Independence Day Celebration. In the course of his address he said:

"During 16 days I traveled 1,600 miles in a United States Army automobile, visiting parts of France, Belgium, Luxemburg, and Germany.

"I saw great seas and great cities and great scenes of sacrifice; saw where Americans looked into the jaws of death, into the mouth of hell, into the face of God.

"I talked with a man who had given a hand, to be cut off forever from his precious body, leaving a smooth round stump, forlorn and all but useless. I talked to many such men.

"I talked with a boy not old enough to vote who had given a leg, to be cut off forever from his precious body, leaving a smooth, round stump, almost useless. You, perhaps have talked with such a boy. I talked with many.

"I talked with a boy who survived five bullets in one leg and another in his left thigh. He will not walk through life hereafter; his walk will only be a contorted shuffle, an ugly hobble—the walk of this tall, bright, handsome boy.

"I talked with a boy whose eyes have been put out—a reading, thinking, enterprising, forward-looking, investigating lad—doomed to the appalling captivity of blindness. These hands and feet, these eyes and faces, annihilated, put out of existence. Will they ever come back? No; they will never, never come back. Ten years from now, 20 years from now, 40, 50, 60 years, this living daily sacrifice will go on."